TOWN & COUNTRY CHURCH

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No. 114
March, 1956

Specks and Logs

AUSTIN H. ARMITSTEAD

Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? (Matthew 7:3)

• One of our biggest failures is that we find it easy to judge others for their shortcomings and difficult to see any fault in our own actions. This was true in Biblical times and it is just as true today.

Let us review David's experience, for example: you will remember that he claimed Bathsheba as his own, sending Uriah the Hittite into battle so he was killed. Then Nathan the prophet came and told David a story, a story about two men — a rich man with many flocks of animals and the other the owner of one ewe lamb. When the rich man was to have a guest he decided to claim the single lamb of the poor man. At this point of the story David became angry, declaring that the man was deserving of the worst punishment and should be compelled to repay the poor man fourfold. Then, as you recall, Nathan said, "You are the man"—and, to David's credit, he realized his fault.

Then there was the time the Pharisees were highly critical of Jesus because he wanted to heal on the Sabbath. They were pointing out a "speck" and failed to see the "log" in their own eyes, for the Pharisees had no real concern for the health and welfare of others.

How About Today?

I wonder about ourselves. Are we ready to think of our own faults or are we going to be content with sitting on the sidelines picking apart other's faults? Specks and logs, specks and beams, specks and planks, motes and beams, splinters and planks (according to the various versions), call it what you may, you cannot escape the meaning of the passage in *Matthew.*

I know of a group of people in one state, traditionally opposed to the use of tobacco and often speaking against its use—yet these same people raise tobacco as one of their principal crops.

Perhaps you have come into contact with persons who are opposed to the United Nations because it doesn't open its sessions with spoken words of prayer to God, or because God and Christ are not mentioned in the charter. Yet, to me, this seems a "speck" compared with the "log" of discouraging cooperation between men.

Then there are the people who act as "watch dogs" over community observances, yet fail to take an interest in National social and economic opportunities, and equality before the law.

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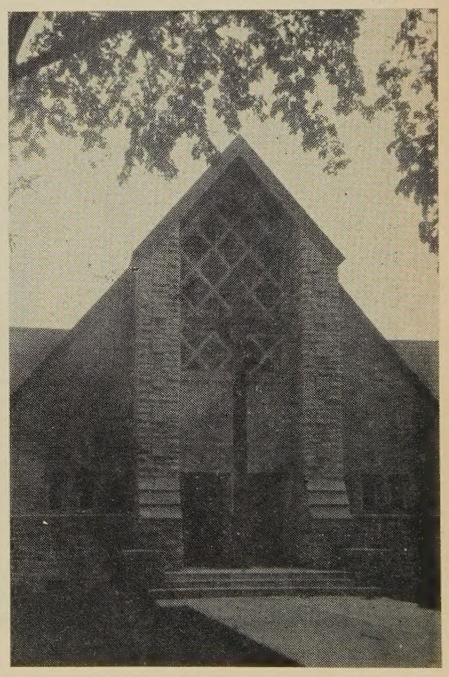


(*Continued from Page* 1)

Charges and Countercharges

Last November many local elections were held across the country. One party has been in power for a long period of time in our county, with virtually little contest. This has amounted to elections with a "one-party slate," with a few scattered names to give some semblance of a democratic election. Many persons were beginning to be upset by some of the administration's mistakes and began an active campaign to make some changes. Charges and countercharges were fired by the candidates. Although I did not identify myself with any party, I urged the people of my church to choose their candidates by individual merit. (To some people, such a thing was unheard of—to think that there might be good persons in another party!) The elections ended—the majorities being 5-4 instead of the usual 3-1. The important thing is this: many persons were pointing out the faults of the individual candidates and parties, and yet had never before been concerned with their local governments.

Getting back to us in our churches, we know how easy it is to arouse public opinion to oppose representation at the Vatican or a good fight against Bingo or gambling or drinking—but these issues resemble "specks" compared to the manner in which we still maintain segregated churches on Sunday morning, a condition which is not limited to the South, nor does it apply only to segregation by race, but also to "position" in th community—economic-wise.

What are the Causes?

Why are we so critical of others? would suggest four reasons:

1. We are self-centered. We do no want to see both sides of a question and are too often sure that we ar "right."

2. It is easy and pleasant to not the faults of others. If something goes wrong in the community, it i easy to get on the 'phone and tel someone else all the details. We d not want to put ourselves in th place of the other person.

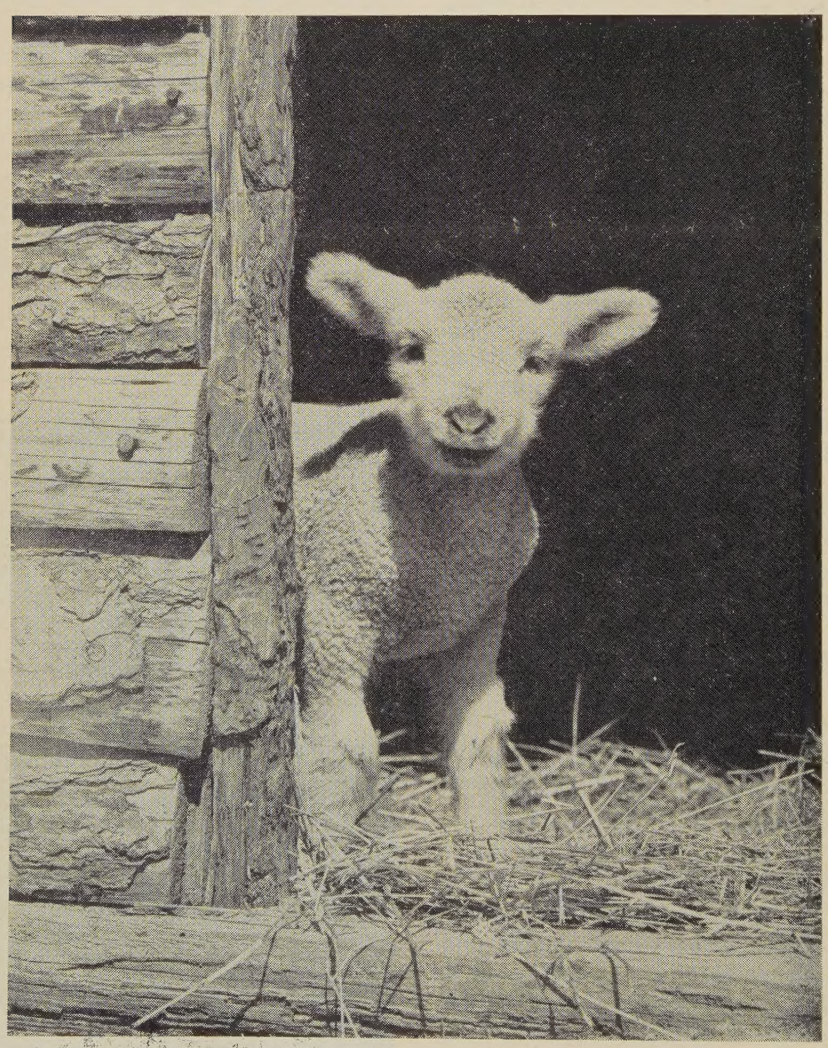
3. We often feel that success in on field is an indication of proficienc in others. National groups are ofte identified with this fault, but it ap plies to individuals, as well. Vet erans' organizations sometimes seek special privileges because the "fought for their country." Eve though the nation appreciates th service of an organization, it doesn' follow that it must accept its ideas o any other subject. (*Note:* I speak a a veteran who finds himself in agree ment with National veterans' group at times but violently opposed a other times.)

4. We are self-righteous—we hav been "saved." Perhaps your churc is different, but there are some pe sons in my church who feel that be cause they have "joined" they ar now "taken care of." These person fail to realize that spiritually ever one of us should be growing ever day.

Effective Witness

We need to re-examine ourselve in the light of God and recogniz our own "logs" when attempting t pick out the "specks" in another' eyes. As someone has said, "Chris tians should be critical with them selves, and generous with others."

An outstanding preacher onc said, "What is needed for the neces sary operation on one's own eye is clear vision of God. Let me look a myself in the light of God, and I wil notice the log that is in my eye; yes and I will not be afraid to acknowl edge its presence, knowing that Go



David W. Corson from A. Devaney, N. Y.

is able to remove and will remove it if I ask him."

I believe that Christians are obligated to participate in the affairs of our wider community and that our effectiveness in witnessing to the wider community will increase as we keep the scriptural account of the "specks" and "logs" in our minds as a background for our attitudes and actions.

Rural Life Sunday

• Rural Life Sunday, the fifth after Easter, or Rogation Sunday, will be held on May 6th this year.

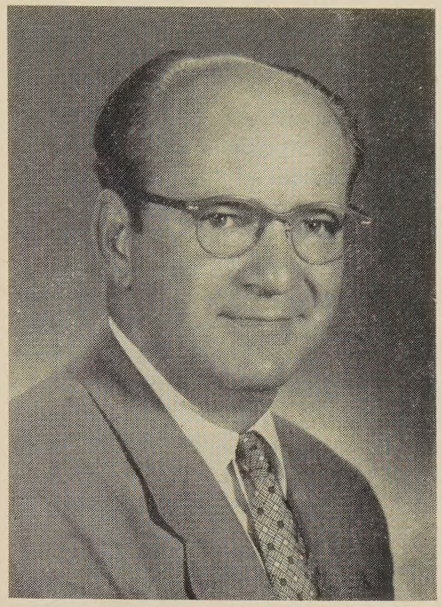
The observance, which has its roots in the Rogation Days of the Fifth Century, is dedicated to emphasizing the meaning of Christianity to rural life. The event is marked by an exchange of pulpits between country and city pastors, ground picnics and special church attendance by such groups as the Grange and Farmers Union, 4-H Club, Future Farmers, and the Farm Bureau.

The Department of Town and Country Church of the National Council of Churches publishes an annual Order of Service for use by a congregation. This year it has been prepared for the Department by Dr. Frederick W. Alden, Congregational Conference Minister of New Hampshire. Copies may be obtained from your cooperating home mission board or from the Department of Town and Country Church, 257 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more $1.50 for each 100 copies. Carriage extra on quantity orders.

Report of 1955 Convocation Available

• The report of the 1955 National Convocation on the Church in Town and Country, held at Springfield, Massachusetts, October 18-20, is now ready for distribution. Copies may be procured from your denominational home mission board or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y. for 30 cents per copy.

Disciples Name Martin Davis "Rural Minister of the Year"



Martin Davis

• Martin H. Davis, Jr. of Crescent, Oklahoma, was named "Rural Minister of the Year" for 1955 by the Disciples of Christ. Edward D. Hamner, director of the Lee Semones Chair of the Rural Church at Phillips University, interviewed Mr. Davis about this recognition and submits the record:

Mr. H.: "Mr. Davis, I understand you were made 'Rural Minister of the Year' by the Disciples. When was this done?"

Mr. D.: "Word reached me in May, and recognition was given me for this in my own church and community, and in a meeting held late in the summer in Oklahoma City. A 'Citation' was presented to me at the Area Assembly of the International Convention of the Disciples of Christ, held at Wichita, Kansas, in November."

Mr. H.: "I understand you have had a longer ministry than any other pastor at Crescent."

Mr. D.: "Yes, in the fifty-four years of its history, this church has had thirty-one ministers. I came here in 1950."

Mr. H.: "What type of community do you serve?"

Mr. D.: "Crescent is a town of about 1,300 population. It is the center of a farming community extending some miles in all directions on the north side of the Cimarron River."

Mr. H.: "What has been your participation in community affairs?"

Mr. D.: "I am a member of the Lions Club, the only active civic organization in the community. Several years ago, because of dissatisfaction with the town government, a Citizen's Committee was organized, of which I was a member. This led to reform of the local government and setting up of a 'City Manager' plan. I serve as City Judge."

Mr. H.: "Do you participate in other community activities?"

Mr. D.: "Yes. I work with the schools, and in whatever way it is possible to help in community affairs."

Mr. H.: "What has been the development in your church during your ministry?"

Mr. D.: "Average attendance at Sunday school has grown from 115 in 1949 to 163 at present. Our church budget has increased from $8,000 to $14,000. Our missionary giving has doubled. While we have had many additions, because of out-migration there has been no increase in local church membership."

Mr. H.: "Have you ever done any farming?"

Mr. D.: "I was raised in a rural community, but the only

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(*Continued from Page 3*)

farming I have done has been at Crescent. I have worked for farmers in busy seasons, but only as an emergency measure."

Mr. H.: "Do you take responsibility for religious work outside your own church?"

Mr. D.: "I work with the other pastors, and am at present secretary-treasurer of the Ministerial Association. We have had the local Negro choir in our church, and I have attended some of their activities—both of church and school."

Mr. H.: "What about denominational responsibility?"

Mr. D.: "I am serving my second term on the state board of our churches. At present I am chairman of the Town and Country Church Committee for our churches in Oklahoma. I have also been on the program committee for our state convention."

Mr. H.: "How does your family enter into your work?"

Mr. D.: "My wife, Marion, is active in the church. She is a leader in our youth work. She also teaches school. Our children are Michael, age 12, and Marlene, age 5."

Mr. H.: "One more question: Where did you get your interest in doing rural work?"

Mr. D.: "I grew up in a rural church. I tried work in a city, but did not like it. I have had specialized training for rural work in the summer school at Butler University, and at Phillips University, where I expect to receive a degree soon."

Send us an Item

• TOWN AND COUNTRY CHURCH is a cooperative enterprise. Send us an item for publication. We want articles describing parish programs; short news items; articles describing college extension programs; poems; hymns and prayers.

An Early Conservationist

• At one time he was one of the largest landowners in the country, owning some 50,000 acres of land. Some of this was in joint ownership on the present site of Oriskany monument in the Mohawk Valley, N. Y.

He adopted the "live fence" to protect his woodlots, but wrote that he was convinced "no hedge will do —where two or four-footed hogs find it convenient to open passage."

He recognized corn and tobacco as soil removers and complained in a letter in 1795 that "neither my overseer nor managers will attend properly to anything but the crop they have usually cultivated; and if there is the smallest discretionary power allowed them they will fill the land with Indian corn although even to themselves there are the most obvious traces of its baneful effects."

He gave up the cultivation of tobacco entirely and tried to limit the growing of corn. He used his steeper lands for woods and pasture.

At the time of his death he was following a seven-year crop rotation which was well adapted to sustain and hold his soil. He noticed that the one-crop system resulted in gullying in fields, but failed to recognize that the more subtle sheet erosion was causing him more damage.

He gave minute directions for repairing these gullies — first filling them with trash and brush and seeding them down with grass and a grain. He topdressed the seeding with manure. He also collected honey locusts and planted them along deep gullies to enable the roots to hold the soil in place.

He went so far as to dig and haul silt and mud back up the hills to fill the gullies they came from.

In doing all of these things he was constantly at war with custom, superstition, ignorance, and human cussedness.

Who was this farmer, this experimenter, this soil conservationist who was so much ahead of his time?

We call him GEORGE WASHINGTON.

—FRANCIS E. MULVANEY
(Reprinted from *Soil Conservation*)

The Chairman's Corner

THE "TOO SMALL CHURCH"

• Sometimes churches are too small due to lack of Christian vision. They depend upon their achievements in the past and their rich traditions without seeing opportunities for ministering to the needs of the community, people of other races, or classes of people living nearby. If the program of the church is as broad and all-inclusive of people in the community as Christ indicated in his teachings, most churches would be larger. A church is never large enough until its doors and all its activities are opened wide and heartily to all the people of the neighborhood to achieve a Christian fellowship.

A church is much too small for the community when it is not big enough to be tolerant of people of other Christian communions, providing them with opportunities equal to that of their own constituents for worship, fellowship, Christian education, and all other Christian activities.

A church is too small when it does not provide organized activities of various sorts for its people. The vital rural church must provide worship, education, social and recreational activities for the people of the community through the normal sociological groups such as men, women, young married couples, youth, and children, each group being adequate enough in size to stimulate mutual interest, to undertake and carry through with enthusiasm activities of church and community significance. These are the dynamic forces of any church—the people and their group activities.

In most instances in America, a church need not be too small to do these things. There are usually other Protestant churches in the community with whom cooperation is possible, resulting in larger groups of all ages, for worship, Christian education, social activities, and even for the making of more attractive church buildings and a richer leadership in the church. This we highly recommend.

—HENRY S. RANDOLPH

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Robinson's Tilbury Town

BENSON Y. LANDIS

• A man lonely with his integrity, a poet with such high professional standards that he could not find a public, a brilliant man of letters who happened to write when the American public was "sterile" in relation to poetry—these and many other terms have been used to sum up the much-studied career of Edwin Arlington Robinson. Robinson was born in Gardiner, Maine, and lived his early life there.

Town on a River

In Gardiner, Maine, Robinson soon came to be known as one who could not become interested in the practical side of things. His literary talents budded early. There were a few in Gardiner who understood and helped. In Robinson's poems the name of Tilbury occurs. This was his term for his home town. It is thought that he simply took it from "the tilbury," the name of a well-known carriage of his day. Robinson lived from 1869 to 1935.

Gardiner is on the Kennebec River, and it is well situated for manufacture, for trade, and communication by land and sea. The Kennebec is a tidal river, and can take ships that go to sea. Robinson's father, Edward Robinson, had migrated from the small neighborhood of Head Tide, where he had been ship's carpenter, storekeeper, and lumberman. In the practical town of Gardiner, Edward Robinson became an investor of note, drawing profits from factories and banks. He was soon a leading citizen, a councilman, a director of banks, a member of the school board.

The Unadjusted Youth

Edward Arlington Robinson was as a child more taciturn than the average citizen down East, where people are known for this quality. He once recalled that he found out at about age five that he could not elbow his way to the ordinary troughs that he saw in his community. One of his early memories was of a painful situation in which he was not able to talk to anyone in a store to which he was taken. But he apparently had an avid interest in the talk of others. He was a good observer, and had a good memory.

He disappointed both family and neighbors because of his lack of interest in Gardiner's industry. He roamed the beautiful and large common, and the good gardens near big houses of the town. He had a special interest in the casual talk of farmers come to town. He found that prayer meetings at the Congregational Church were not always boresome. As a child he developed his interest in words, and at age eleven was writing verses. Although not noticeably interested in organized religion, he soon reflected on the mysteries of life, read the Bible, and drew upon it as many poets have done. He was to paraphrase many a line of Scripture, when he came to write poems for publication. One of Robinson's friends was Arthur Gledhill, son of a Congregational minister, who followed his father's vocation.

Off to the Cities

Robinson went to Harvard for two years only, withdrawing after the death of his father and the collapse of the family fortune. Later he had a somewhat unfortunate experience in the administrative office of the University. He made his way to New York, where he was for a time employed as a time-keeper with a gang of workers who were digging the first New York subway. He tried employment in a department store in Boston. But what he wanted to do was to write, write, write.

Then came Theodore Roosevelt. It seems T. R. was first attracted to Robinson by reading one of his more subtle poems. T. R. wrote that he "thought" he understood it, and was curious about the writer.

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T. R. and Poetry

The early 1900's have been called one of the sterile periods of American life so far as public interest in poetry was concerned. Few volumes of verse were being printed, and many of those were brought out in small editions. It seems it was then felt that poetry should be, or was, read only by women. It was estimated that a high proportion of the subscribers to literary magazines were women.

But here was T. R., interested in poetry. The big game hunter was certainly as vigorous, strenuous, and virile as the average American male, and T. R. read poetry, and even wrote reviews of books of poetry for the OUTLOOK, then edited by Lyman Abbott.

In June, 1905, President Roosevelt, in the tradition of rulers interested in the arts, appointed the poet Robinson to a position in the office of the Collector of Customs in New York. It was soon understood all around that this was a sinecure. Robinson discovered he was not expected full time at the Custom House, and his hours were irregular there. He did produce a volume of poems in payment of his debt to T. R.—and the American taxpayers. In June, 1909, when T. R. was no longer in office, Robinson resigned. Later on several friends subsidized him. He spent many summers at the MacDowell Colony, at Peterborough, N. H., an endowed center for people of artistic pursuits.

Distinguished Craftsman

Robinson usually wrote slowly. He once spent a day at Peterborough putting in one hyphen in the morning, and taking it out in the afternoon—so he said. He could wait for two weeks for the right word. "A poet writes because he must," Robinson once observed. There was a "must" in two senses—there was literally nothing else "on God's green earth" that he could do, and there was a strong compulsion within him.

"I discovered long ago that an artist is just a sort of living whistle through which Something blows," was one of his explanations of the "how." Although poems usually emerged slowly, as from his unconscious, several were born as in a flash of vision. One of these was "Flammonde," the whole of which came to him suddenly while the poet was sitting in a movie theater. The poem is an affectionate tribute to a man with unique gifts, who was much missed when he left Tilbury Town.

Tilbury Town

Lawrance Thompson, of Princeton, has gathered up most of the poems having to do with Gardiner in a book, *Tilbury Town* (Macmillan Company, New York, 1953. $3.50. The same company publishes Robinson's *Collected Poems.*) He includes "Flammonde," and the frequently quoted "Richard Cary." The latter is about the much respected wealthy person, who "glittered when he walked," yet who "went home and put a bullet through his head."

There is "Cliff Klingenhagen," the name of a man who gave his friends the sweet wine and drank the bitter wormwood himself:

> And though I know the fellow, I have spent
> Long time a-wondering when I shall be
> As happy as Cliff Klingenhagen is,

In "Old King Cole," Robinson, the sublime workman in verse, tells about a town character who will not let outrageous fortune ruin his life. Here occurs a paraphrase of *John* 4:32. Robinson wrote, "I may have meat you know not of."

In "Lost Anchors" an old sailor regrets that he has lost spiritual "anchors" that he once had.

Another poem, revealing Robinson's mystical sense and his skill in letting the reader search for mystical elements, is "The Tree in Pamela's Garden." Here Robinson pays a tribute to a lonely woman who is committed to "values which transcend the love of woman for man," as Professor Thompson sums up.

Of the poem, "The Gift of God," Robinson once wrote: "When I tell you that my poem called 'The Gift of God' has been interpreted as a touching tribute to our Savior, you will require no further comment upon this point."

Robinson often wrote what Thompson calls "tantalizing inferential" poems. There are often several possible interpretations. He invites the reader to make this explanation or that. "His kind of poetic hesitation, on the verge of discovery and revelation, seems offered repeatedly as an implicit corrective for the cocksure fault-finding of the Tilbury Town groups. . . ."

Robinson transmuted much of his Tilbury Town experience in the course of his poems dealing with the town. He used "his poetry in part for purposes of self-defense and in part for purposes of self-justification." Tilbury Town wounded him, and at times he said it was like "a frozen hell." Once he observed: "There's a good deal to live for, but a man has to go through hell really to find it out."

Robert Frost Meets the Press

• On Christmas Day Robert Frost appeared on the TV Program—Meet the Press (NBC). On Christmas Day with Robert Frost the reporters present did not ask the typical questions put to politicians. There was no acid on the tongue. There was no barbed wire. No question was asked "with a spur." The reporters asked a rounded set of questions about poetry, in a mood of inquiry. Whether Christmas or Frost or poetry exercised a benign influence, I do not know.

What advice to young people? Said Mr. Frost, "If you have a snout for punishment try one of the arts."

Life has always been a predicament. In essentials it isn't different from fifty years ago. For the first twenty years, Mr. Frost admitted he had been poor, following his art. He had gone to England to get low-cost living in a village there.

Are more people reading poetry now than in previous years? Frost said people at least were finding him and his poetry, also he believed that more people in the United States read poetry than in any nation of the world.

The best audience now? The best is a sort of "town and gown group" that gathers in a university town.

ometimes they come in crowds to ear poetry read.

What does one gain by reading oetry? Understanding.

Should poets have rich patrons or e subsidized by the state? Neither. he colleges of the U.S.A. are the est patrons of poetry. They are doing well.

Is it still difficult to get a book of oems published? It is for new poets, ecause publishers' costs are so high.

Will the world soon end with a ang or with a whimper? It's not nding. "I've got my money on it— t's not ending."

Will we soon have the federation f the world? Whenever people are n deep trouble, they snuggle up to ne another.

Is this the age of anxiety? We're otably a nation anxious to be good. Ve're simply an over-anxious nation. Ve would like to be decent. The dissions of our people show a conlict of "good vs. good."

—B.Y.L.

God of the Fertile Fields

God of the fertile fields,
Lord of the earth that yields
Our daily bread;
Forth from thy bounteous hand
Come gifts thy love has planned,
That men through all the land
Be clothed and fed.

We would thy stewards be,
Holding in trust from thee
All thou dost give;
Help us in love to share,
Teach us like thee to care,
That earth may all be fair
And men may live.

As grows the hidden seed
To fruit that serves men's need,
Thy Kingdom grows.
So let our toil be used,
No gift of thine abused,
No humblest task refused,
Thy love bestows.

God of the countryside,
Dear to our Lord who died
To make men one;
We pledge our lives to thee,
To serve thee faithfully
Till in eternity
Our day is done.

—Georgia Harkness
(From *Fourteen New Rural Hymns,* published by the Hymn Society of America)

Green are our Pastures

CARL E. BUTLER

This was the winning essay in a New England Green Pastures Contest. The author is a 15-year-old lad of Lenox, Mass. His father is a cooperator with the Berkshire Soil Conservation District.

• The green pastures forage program is keeping us in the dairy business. Better pasture and forage enable us to produce more milk at less cost. In these times of high grain costs and low milk prices, milk can be produced most economically on large amounts of high quality roughage and a small amount of purchased concentrates.

When we moved to our present farm 7 years ago, there were no legumes. In fact, there was nothing but wild grasses growing in the heavy meadowland. The previous owners had sold all the cow manure to gardeners in a nearby city. They had made no attempt at reseeding or top-dressing. On the entire farm we didn't cut enough hay to winter our 13 registered Jerseys. By following the green pastures forage program, we have brought the farm to the point where it produces enough roughage for our present herd of 50 head. Moreover, our roughage program is still improving.

Soil tests showed that we needed about 3 tons of lime to the acre to bring it to the proper pH for legume crops. We also found that ladino clover grew very well on our heavy meadowland. Because of our heavy soil, most of our seeding is done in early August. The field to be seeded is plowed after a cutting of hay is taken off. A fine seedbed is prepared and about 3 tons of lime and 400 pounds of 10-10-10 commercial fertilizer are applied. A mixture of timothy, alsike and ladino is seeded with 2½ bushels of oats per acre.

When the oats are about 6 to 8 inches high, they make very good late summer or early fall pastures. The oats then winterkill and the next summer we have a good field of hay. Our permanent pastures provide our cows plenty of feed in the spring. The herd is rotated around these pastures until we get a cutting of hay from the meadows. After top-dressing with about 300 pounds of 0-20-20 per acre, the meadows provide summer grazing as needed. In the late spring the young stock are put into the back pasture. As the grass gets short, the animals that are to freshen in the fall are put with the cows.

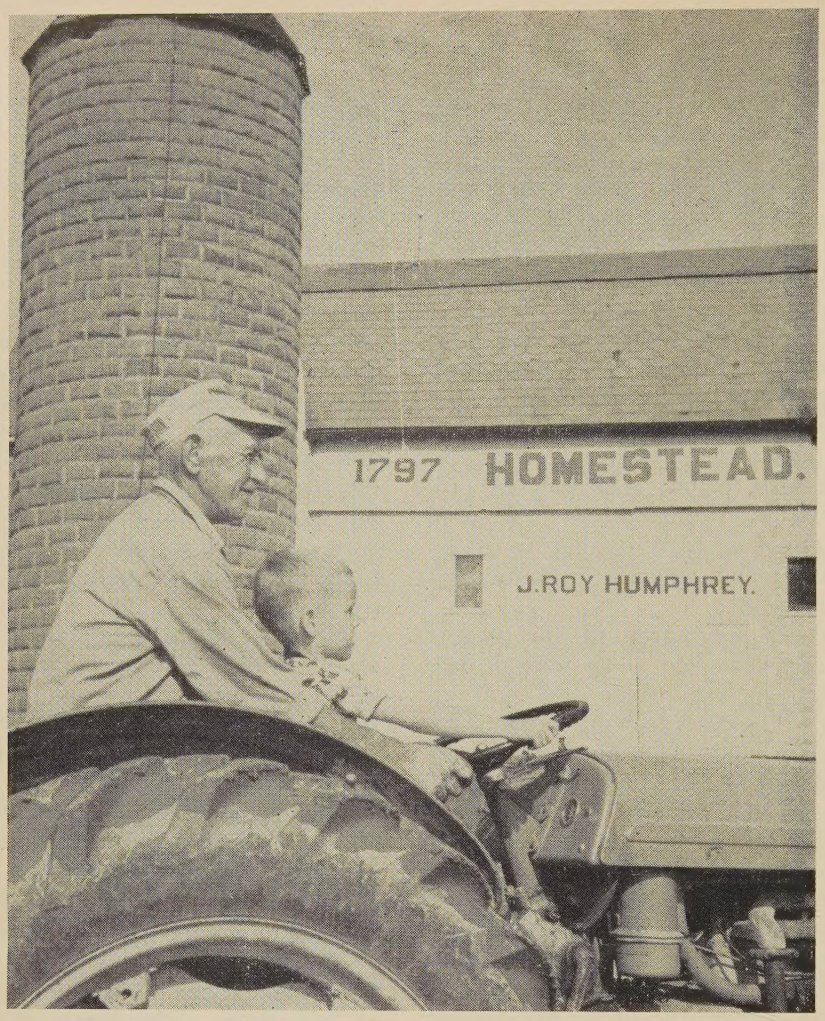
This year we plan to plant a few acres to millet so that more of our clover can be saved for second cutting of hay. In addition to supplying summer grazing, the millet will act as a smother crop, killing out the old sod before reseeding. In some of the real wet spots we planted a mixture of Reed's canarygrass, timothy and clover. On this land 300 pounds of 10-10-10 were applied before seeding.

The weaving and curving Housatonic River forms the west boundary to our farm. This leaves several points jutting out into the river. On these points we planted ladino and timothy, using 300 pounds of 10-10-10 fertilizer and 3 tons of lime to the acre. On all the land that we seeded we used about 15 pounds of the ladino-timothy mixture to the acre.

My father feels that most of our land is too heavy for alfalfa. However, we seeded some of our dryer land with alfalfa-brome mixture last fall. We used 3 tons of lime and 400 pounds of 0-20-20 to the acre. Although it is still too early to tell how successful this seeding will be, we are hoping that we will be able to work alfalfa into our roughage program.

—From *Soil Conservation, U.S.D.A.,* January 1956

Please notify Town and Country Church of your change of address.



Eva Luoma Photo

What Became of Granddad's Farm?

C. MORTON HANNA

In past years rural areas such as are described in this dark picture provided cities not only with food but with their finest leaders in business, government, the professions. Are they to become a source of pollution instead of power? What can the church do about it?

• As a very young man John Hunter had served as an assistant to a surveyor. His work often took him deep into the Appalachian Mountains. One day as he stopped to rest, he was entranced with a beautiful view. He saw virgin forest on every side, but down the mountainside there lay a beautiful valley through which a turbulent mountain stream poured its sparkling waters. What a site for a home! On his return, he talked the matter over with his father, a large landowner in Virginia, and together they negotiated until they obtained a grant of three thousand acres of land, which included the valley that John had picked for his future home.

It was about the year 1800 that John was married and set out with his bride to possess their new home. He had learned farming from his father, and he possessed some skill as a builder. With great care he selected logs, and when they were on the ground, neighbors gathered from far and near to help him "raise" the new house. As time went on, the log home was made more and more comfortable through his skill and ingenuity. The fertile bottom land was brought under cultivation to produce abundant crops; the forest yielded an abundant supply of wild turkey, venison, bear meat, and other game; and the rapidly multiplying livestock met most of the other needs of the family. With the passing years seven sons and three daughters were born into this comfortable home. As the family grew, rooms were added to the log home, and more and more of the one hundred acres of bottom land were planted to provide food for the growing family.

The isolation in which the family lived made the members dependent upon each other for fellowship and for the operation of the farm; so as the children came to adulthood, it was natural for them to stay close to the old home place. As each child was married, the father and sons would go to the forest and fell trees for a new log house—until there were eleven such homes on the three-thousand-acre tract. Each spring a large number of choice logs would be floated down the river to the saw mill, so as to secure cash with which to purchase clothing, tools, and other necessities from the outside world. Thus this large family was able to live comfortably.

It was about 1850 that John Hunter died. In his will he left each of the ten children three hundred acres of land, and each three-hundred-acre plot included about ten acres of the fertile bottom land. As these families increased in size it was not possible to grow enough food on this small plot of crop land; so each family began to clear small plots on the mountainsides on which to plant corn and other crops. This was all right as long as the soil was filled with matted roots and leaf mold, but as the years passed, the humus was used up and the sloping fields became heavily eroded, so that the plots were abandoned to the rapidly widening and deepening washes, and other plots were cleared.

Children continued to arrive in hese homes, until by about 1860 here were fifty-eight children—in en homes—who had to be supported rom the same three thousand acres vhich, in the former generation, had upported ten children in comfort. To meet this expense, more and nore logs had to be sold, and more nd more of the steep land cleared. As the children grew up, it was increasingly difficult to find full emloyment for their energies. Running he three thousand acres had been eavy work for the eleven men of he former generation, but now hirty-three men and boys lived on he same land. This meant that some f the more venturesome individuals eft the community to seek employnent in the outside world. A few of hese managed to get professional ducation; others became skilled facory workers; but the majority were orced to seek employment as comnon laborers.

As the sons and daughters of John Iunter died, their estates were dided among their children. Of the fty-eight children in this third genration, twenty migrated to the outde world, eight did not marry and o lived with other families, but nirty married and established homes f their own on the same three thounnd acres. The average land holdngs of these thirty families was one undred acres. The more energetic nes gained possession of the bottom nd by buying out the inherited inerest of those who left the commuity. The less enterprising families ere forced to make their living from ne steep mountain land. This eniled the selling of more and more mber and the clearing of more and nore of the steep land, much of hich was washed away by the spring oods. Years in which the crops iled, or extra expense was inrred through illness or the purnase of needed tools, caused many the families to incur mortgage inebtedness. All of this made necesry a much lower standard of living.

By 1890 these thirty families livg on the original three thousand res had a total of 155 children. he land that had maintained the andfather and his children in comparative affluence could produce only a meager living for this enlarged number. The poverty of these people made it impossible for them to maintain adequate schools, churches, and other community institutions. Thus, the children grew up without educational or cultural advantages. Rarely, now, did they have the money to purchase items from outside the community.

It was natural that in the early 1900's more and more of the young people should, upon reaching young adulthood, go into the outside world in search of employment. But their going did not increase the wealth of the community. They took with them all that had been put into their food, clothing, shelter, and education, and also their share of the inheritance upon the death of their parents. To pay off those who moved away, those who remained had to incur more and more debt. By this time the landholdings of each family averaged only about twenty-five acres. These small plots could neither produce enough to support a family, nor furnish adequate employment for its members. More and more timber had to be sold, and more and more of the steep land had to be planted to crops, in the end only to suffer from erosion to the point of making it worthless.

It was about 1912 that the industrialists became interested in the tremendous deposits of coal underlying this land. The comparatively small amounts which they offered per acre for the mineral rights in the land seemed a great fortune to these pov-

(*Continued on Page* 10)

Old Church at Frankfort Springs, Pa. Photo by Eva Luoma

(*Continued from Page* 9)

erty-stricken people. They used a part of the money to pay off debts and the rest to send children away to school or to buy coveted items from mail-order catalogues. Those who purchased the mineral rights did not develop them immediately, preferring to hold them for future exploitation; so the people were without employment except for their subsistence farm operation and a little lumbering and trapping. In 1939 this community was a tremendous source of man power, both for war industries and the armed forces, but the young men and women who left the community were poorly equipped to meet the problems with which they were faced. A few, because of native ability, overcame their difficulties and rose to positions of leadership, but others had to scramble for a place even at the bottom of the economic ladder.

The old and the very young remained in the home community to eke out a precarious existence from the now badly eroded land and to get from the weakened community institutions such education and culture as they would afford.

Where, now, was the wealth that had caught the eye of young John Hunter? Most of it had gone to the city in the persons of those who had left the community, who had taken with them not only what had been invested in their rearing but their share of the inheritance as well. It is now very difficult for the more than 200 children living in this valley, which had so intrigued John Hunter, to receive adequate education, health care, or even a normal diet. From now on, those who go from this community to the city may prove to be liabilities. Unless people from the cities or from better managed rural areas realize that they must, through taxation and gifts to National Missions, give these children a chance to have some of the advantages once taken for granted by their forebear, John Hunter's beautiful valley will be posted, as are certain buildings in city slums: "Blighted—Unfit for Human Habitation."

—Reprinted from October-December 1949 *Opening Doors,* Copyright, 1949, by W. L. Jenkins. Used by permission.

Scouting: A Church Program

• A net gain of 2,826 Scout units was achieved in Protestant churches during the past year, according to figures released by the Statistical Service of the Boy Scouts of America. This brought the number of Cub packs, Scout troops, and Explorer units in Protestant churches to a total of 34,806 units.

The grand total of Scout units in all types of chartered institutions was 96,834. Protestant churches sponsor 36 per cent of all Scout units. Approximately 50 per cent of all units are in religious institutions of the various faiths.

The seven largest users of the Scouting program are listed below:

Denomination	
Methodist	9,608
Baptist	5,821
Presbyterian	5,276
Lutheran	3,853
Protestant Episcopal	1,892
Congregational	1,553
Disciples of Christ	1,438

Analyzing the statistics of Scout units as related to the number of churches in the various denominations, it was revealed that Presbyterian churches have the highest percentage. Methodist churches have the largest number of units.

Boy Scout Week

• The Boy Scouts of America celebrated its forty-sixth birthday anniversary during the week of February 6-12. The 1956 Boy Scout Week witnessed the National launching of the organization's Four-Year Program, "Onward for God and My Country," a theme created to help prepare America's boys to live in today's world and prepare them to carry their full share in the years ahead.

Boy Scout Week is the largest annual single event observed by young citizens.

Progress in New York

• The New York State Council c Churches recently published a "Prog ress Report" or review of its accom plishments for 1955. Among the pro ects which it has conducted are thos listed below:

1. Conducted its most extensiv Migrant Committee program t date, serving more than 10,000 m grant workers in 150 camps, throug 22 chaplains and hundreds of volun teer workers. Working in the 1 classified migrant areas of the state the Council provided worship serv ices, Bible and church schools, nurs ery schools, youth schools, recrea tional facilities, and a variety of serv ices designed to aid the worker, th grower, and the entire migrant com munity.

2. Initiated a three-point program to strengthen the rural and sub urban church through (a) increase interdenominational activity, (b greater church cooperation wit other community organizations, an (c) strengthening of lay participa tion and leadership in church affairs

3. Named the First Baptist Churc of Burlington Flats, a small churc in an upstate community of 175, a New York State's "Rural Church o the Year" for its successful efforts t rebuild itself into a growing, vita force.

4. Presented Oberlin Awards to si New York State pastors for thei "outstanding ministries in rura areas and for life-time dedication t town and country church work."

5. Kept over 125 rural and subur ban churches constantly supplie with great and good religious musi through their anthem loan library.

6. Gave special training to score of rural pastors and choir leaders a the Town and Country Summe School.

7. Shared in training institutes fo chaplains at work in the state's pena institutions.

8. Brought together over 600 boy and girls from all Protestant denomi nations for a Christian Youth con ference.

he Poultry of Vatican City, Etc.

By means of the reports of one of ıe most famous of world travelers, e learn that when one is in the of-:es of the Vatican "here and there ıe can hear cacklings and crowings. he Dominican Friars at the Holy ffice have Wyandottes. The Sam-etrini near the Cupola have Rhode land Reds. Rural life is taking ver 'sub umber Petri.' " The writer, course, is the Rt. Rev. Msgr. L. G. igutti, whose home address is 3801 rand Avenue, Des Moines. His ome and office there has as rural an mosphere as is to be found in that ty. When Msgr. is there (which is ldom), he seems at his best when e is serving whole-wheat bread to a roup of Protestants.

Msgr. also writes from Manila, ter there was held "the first Asian ongress for the Lay Apostolate." xteen nations were represented— 5 per cent laity.

"The leaders of the Catholic laity ı Asia met one another, talked to ıch other, listened to people they ad read about, exchanged factual ıformation, explained methods of pproach, were consoled by stories of ıccess or sympathized with struggle ıd failure. They came to know the ommunees of problems."

Msgr. also writes about meetings ı a way that others in other groups metimes observe:

"One can criticize congresses from many angles. You can call them seless, time wasters, or inspirational ıd practical. Perhaps there is some ement of truth on both sides. Some eople expect a congress to do a ece of actual work in a specific eld, like effecting land reform or stributing food. Others say, 'It's all eeches and no action.' "

"I drew considerable applause hen I stated that I was against rge land holdings no matter in hose hands they happen to be."

sgr. Ligutti writes that in 1947 the oman Catholic Church in the ıilippines owned only one-tenth of ıe per cent of the farm lands, and ıce then the percentage has de-eased.

"You're one of the people when u eat what they eat. . . .

"The Federation of Free Farmers is a bright spot in a rather gloomy surrounding. . . ."

In Hong Kong, Msgr. visited the headquarters of the Vegetable and Fish Marketing Organization, a splendid and well-run cooperative. . . .

From Formosa: A Quebec Jesuit, Father Cote "manipulated to have constructed a very simple but effective cement washboard that accommodates some thirty women" and results in shorter and less fatiguing wash days.

Said Father Cote: "Perhaps it's not doctrine."

Msgr. Ligutti waved from a truck and said: "It's Christianity in practice, and a better community."

Central Baptist Theological Seminary

• The annual Rural Church Emphasis Week of Central Baptist Theological Seminary will be held on the campus March 13-15. This year, the Central Seminary, the Missouri Baptist General Association and the American Baptist Home Mission Societies are working together for a great Midwest Rural Church Conference. The program will present some of the best leaders of the Baptist Conventions.

Inquiries about this conference should be sent to the Rev. C. R. McBride, Department of Rural Leadership Training, Central Baptist Theological Seminary, Kansas City 2, Kansas.

Excerpts from the President's Message to Congress

• In a special message to Congress (January 9, 1956) President Eisenhower outlined an expanded nine-point farm program. The program should run for "three or four" years, said the President, during which time the huge surpluses that have accumulated should be reduced to more "normal levels." It is estimated that the program outlined by the President may cost about $1,000,000,000 a year.

Among the recommendations outlined are the following:

The "soil bank," which is a method whereby farmers would be paid for large reductions of acreage. This plan would be in two parts: 1) an "acreage reserve" which would cost about $400,000,000 a year, for the purpose of bringing about an immediate reduction of about 20 per cent in the acreage being planted in wheat and cotton (other crops might also be included); 2) a long-range "conservation reserve" to cost $350,000,000 a year, aimed at a shift of about 25,000,000 acres from present crops to forest, forage land, and water storage. (This would be in addition to the $250,000,000 a year the Government has already been paying for soil conservation programs.)

Exemption of farmers from paying federal tax on gasoline used on a farm.

New laws giving the Government more freedom than it now has to dispose of surpluses abroad.

An increase of 25 per cent in funds for agricultural research.

A limit on the size of Government price support per farm—thus preventing large farms from securing benefits to the same extent as the smaller family farms.

Expansion of Government purchases of food for use in school lunch programs.

Implementation of the program recommended in 1955 for aiding low-income farmers in the 1,000 counties of the nation having the lowest farm income.

New legislation to expand existing programs to prevent soil erosion in the ten states of the Great Plains with "the dust bowl."

Administrative changes for the purpose of assuring that credit "remains readily available" to farmers.

Retention of flexible price supports on the basic crops.

Commemoration in California Rural Church

RALPH V. CONARD

Setting for Good Friday Sacrificial Luncheon Service, Fort Bidwell Community Church, Fort Bidwell, California

• The day was fair and people were grateful, for the weather had been unsettled. A group of forty-five people, young and older, had gathered in front of the little Community Church of Fort Bidwell, California. There was an air of anticipation, for it had been announced that the Good Friday Sacrificial Luncheon was to be uniquely different this year. We were numbered off for the seating arrangement, the doors were opened, and to the strains of organ music the processional began.

Background

Within the church the pews had been moved back against the side walls, and tables formed a cross in the center of the sanctuary. In single file the lines moved around the cross and took seats facing the tables. The overflow found seats in the pews at the sides. The tables were beautifully decorated with white linen cloths. White calla lilies and ferns and lighted candles marked the center line of upright and cross arms of the cross. Above the head of the cross in the chancel the deep red reredos furnished the background for the golden cross, the open Bible, candlesticks and vases of the altar set which was permanent.

The organ music ceased and a brief announcement was made with a request that so far as possible we were to imagine ourselves citizens of Jerusalem on the first Good Friday, listening to the broadcast of the tragic events of that day.

Reenactment

Immediately, as if over a radio, an announcer spoke, telling his hearers that station JPRO was bringing tidings of the events occurring in Jerusalem on the day of preparation for the feast of the Passover. Among the throngs crowding the Holy City was one Jesus of Nazareth, much beloved by many as a prophet mighty in word and deed, but one who had aroused the antagonism of the priests and Pharisees. It had been rumored that he was sought by them and, if found, would be brought before the high priest Caiaphas and the Sanhedrin for questioning. The announcer further informed his hearers that the radio station had made arrangements to bring reports of events which might be of interest to them.

Word was brought that Jesus of Nazareth had indeed been arreste in the Garden of Gethsemane, b trayed by one of his own follower and had been brought to the hous of Caiaphas. While it was not poss ble to take the sound-sending devic within the hall, from the courtyar the denial of Peter was brought t the hearers. A report from one wh had been within the court of the tri of Jesus followed.

Then Pilate appeared on the ba cony, speaking to the mob. We hear his appeals. At last the reporter tol of Pilate's consent to the crucifixio of the Nazarene.

The newsgatherers preceded th condemned men to Golgotha an saw them nailed to the crosse Through them we heard what wa said by Jesus until his final word, "I is finished."

The reporters told of the comin of Joseph of Arimathea with th servants who took the body of Jesu to the tomb which Joseph had pr pared for his own body.

The announcer signed off bu after an interval of music to mar the lapse of time we heard his voi again the early morning of the fir day of the week. It had been assume that the broadcast of the events lea ing to the Feast of the Passove which had been marred by the cr cifixion of one Jesus of Nazaret had been completed. It was no found that one of the station's r porters, who had been strange moved by the death of this righteo man, had been early at the tomb an had still further matters to repor Feeling that this would be of inte est to many, the station had grante him permission to speak.

"He is Risen!"

We were informed that the r porter had gone to the tomb, hea ing that certain women who ha been followers of Jesus were going anoint the body, in accordance wi the burial custom. But the body

ıs was not there. Two men in ıing raiment said, "He is risen."

'he reporter continued: "As they ke thus to the women, knowledge ıe to me that all I had witnessed but the fulfillment of all that l been written of him. Then such ›icing awakened in my heart that ras like the air throbbing with the ces of a heavenly host singing." e service closed with a chorus ging, "Christ the Lord is Risen day."

E: Mrs. Leo Sagehorn, the author of script, is a member of the Fort Bidwell ımunity Church, the wife of a cattle 'her. The script was put on a tape re- ler by five voices of local men. The ing of the recording in the atmosphere he sanctuary beautifully prepared for occasion was most inspiring as well as ıue.

ort Bidwell (population approximately has a community church with a mem- hip of only 31. It is a member church he Modoc County Larger Parish, which es five communities in the extreme heastern corner of California.

"Home Mission Ministers"

A survey of the economic factors support of home missions min- rs in the North Central Region he United States was recently con- cted by the Field Research Unit the Bureau of Research and Sur- , National Council of Churches Christ in the U.S.A., for the Na- ıal Council's Committee on Mis- ıary Personnel of the Division of me Missions. It grew out of the cerns of the Committee regard- the conditions of missionary per- nel in the United States and n a desire to improve the stand- s in that area of Protestant work. e data were gathered by means of estionnaires mailed to lists fur- ıed by fourteen denominations in constituency of the National ıncil. A mimeographed report of findings was written by Anne O. ely of the Bureau staff.

After "words of precaution" with ›ect to the limitations of the ly, the "typical home mission ıister" of the study fits the follow- general pattern:

Ie is a full-time minister of a rch—either in a new church or a small church. He is Caucasian and serves Caucasians. (The Negro denominations did not participate in the study.) He is a married man under 40 years of age and supports a family of from two to four persons, including himself. A graduate of both a seminary and college, he has served less than five years in his present church, and before accepting the position he now occupies he has had no home mission experience.

His annual basic salary is between $3,000 and $4,000 plus house. A parsonage is provided him, but he pays for his own heat and utilities which average from $300 to $400 per year. He is of the belief that his denomination generally understands his financial problems; but his own opinion of his salary is that it is inadequate for his needs and far below that received by others in his community who have had similar experience and training.

His car expenses incurred in the performance of his ministerial responsibilities create his greatest dissatisfaction relevant to his income. (Forty per cent of the ministers received no allowance for operation of the automobile.)

Gifts, discounts, and fees received because of his ministerial position do not amount to much. Often he receives none of these, and if he does, an average of all of them combined is only about $200 per year.

Our typical minister also participates in a denominational pension plan, in which he pays part of the costs, and the denomination the rest.

He gets a month's vacation with pay.

He is also likely to have had some emergency in the last five years which required a large sum of money. This emergency was most often either for medical or automobile expenses, and he took out a bank loan to pay for it.

He finds home mission work "interesting, but occasionally frustrating," and one gathers that he is undecided whether he will remain in the home mission field. In other words, there does not seem to be—except in a few cases—a real dedication to home mission work as a career. However, 62 per cent of the ministers indicated "income" as their greatest dissatisfaction with their present job as a home mission worker.

"Inequities between the remuneration received by subsidized clergymen and those in self-supporting enterprises should be investigated, for they can affect a man's satisfaction with his job and his permanence in home mission work," the study indicates. The report also reveals that "rural churches present some of the greatest problems with which denominational experts must grapple."

The National Grange

• Community effort is nothing new in American life; that's what democracy is. But over the years a rural organization has quietly provided an outstanding example of the cooperative approach to common problems. Here's a true story that shows how the Grange has helped fewer farmers feed more people with better produce than ever before.

Several years the soil in Harrison County, Indiana, was badly eroded and depleted. Roads were poor, schools dilapidated, and civic spirit was at a low ebb. Then the Harrison Grange, in cooperation with the U.S. Department of Agriculture and County Extension Agents, stepped into the picture with an annual Soil Conservation Field Project, designating certain farms for rehabilitation through community effort. 4,000 citizens turned out to hear Grange National Master Herschel Newsom review the program; then hundreds of farmers volunteered to work the rundown lands.

As a result of such cooperative community effort Harrison County is today well on the way to economic recovery. New schools and churches have risen, roads have been improved, and farm families have been infused with new hope. Such programs as this, undertaken by many of the 7200 Granges across the nation, help build the future of America.

—From *The National Grange Monthly,* December, 1955

"It Flows Through Orland Every Day"

• "What happens to me when I cross the Pisataqua and plunge rapidly into Maine . . . ? I cannot describe it. I do not ordinarily spy a partridge in a pear tree, or three French hens, but I do have the sensation of having received a gift from a true love.

"And when, five hours later, I dip down across the Narramissic and look back at the tiny town of Orland, the white spire of its church against the pale-red sky stirs me in a way that Chartres could never do.

"It was the Narramissic that once received as fine a lyrical tribute as was ever paid to a river—a line in a poem by a schoolboy, who wrote of it, 'It flows through Orland every day.' I never cross that mild stream without thinking of his testimonial to the constancy, the dependability of small, familiar rivers.

"Familiarity is the thing—the sense of belonging. It breeds exemption from all evil, all shabbiness. A farmer pauses in the doorway of his barn and he is wearing the right boots. A sheep stands under an apple tree and it wears the right look, and the tree is hung with puckered frozen fruit of the right color.

"The spruce boughs that bank the foundations of the homes keep out the only true winter wind, and the light that leaves the sky automatically turns on the yellow lamps within, revealing to the soft-minded motorist interiors of perfect security, kitchens full of a just and lasting peace. (Or, so it seems to the homing traveler.)"

All of which, and more, appears in "Letter From the East," by E. B. White in THE NEW YORKER, New York, December 24, 1955.

Soon after the traveler came home, the chimney was on fire. A call was sent to the Fire Department, which said it would be out. Then the fire appeared to be out, hence a call was sent to cancel the run. Mr. White was told that "the Department would like to come out anyway." "My fire chief is also a barber, so I was naturally glad to see him. And he had with him a robust accomplice who had recently been on my roof installing a new wooden gutter. . . . And there was still a third fire-eater, and everyone was glad to see everyone else, as near as I could make out, and we all poked about learnedly in the chimney for a while, and then the Department left."

A neighbor was stricken with pneumonia while cutting fir-balsam wreaths for Boston. "I report this conversation so the people of Boston will not take their Christmas greens for granted." The prices received by farmers for a bundle of four or five Christmas trees ranged from $1.00 to $3.75 per bunch.

"Chancel" Provides Music for Vesper Services

• A new kind of service will be held at the Chester Hill Methodist Church in Mount Vernon, N. Y., each five o'clock Sunday vesper hour during Lent.

Each service will have as a point of focus some spiritual concept or some religious character or event, which will be set forth briefly in a service leaflet and then will also be given expression in the reading from scripture and in the choral and vocal solo pieces that are included in the music of the hour. The services will be unique in that all the music will be recorded.

CHANCEL, the organization which is cooperating with the Chester Hill Methodist Church in this series of services is engaged in offering to the rural and small-town churches that lack organ and choirs the means of having beautiful music in their worship services through the medium of fine sacred records and high fidelity playing equipment. (The Chester Hill Methodist Church is not in this category, however.)

CHANCEL offers the recordings that will be suited to the individual church's needs and musical interest. It is a service organization composed of people who are interested in deepening the impact and inspiration of the service for worship and who see in beautiful sacred music a means for doing this. The director, Hobart Mitchell, is a concert singer known particularly in American colleges and universities for his sacred chapel programs as well as for h secular concerts.

Recorded sacred music can add i spiration to any religious servic where live music is not available c when extra music is desired. Hoba Mitchell, director of CHANCEL 500 East Lincoln Avenue, Mour Vernon, New York, will be glad t answer any questions about the serv ices of the organization.

BOOK REVIEWS

The Minister's Complete Guide t Successful Retirement. By Norma Lobsenz. Channel Press, Inc., Grea Neck, N. Y. 1955. $2.95.

This is an unusual book in that i compresses within less than 20 pages an immense store of materia that is valuable to any minister wh is considering retirement. Personall I would have preferred a mor modest title such as "The Minister' Guide to Retirement," but the re viewer must admit the thorough jo done by the author.

The first chapter is a gem—"Ho to Leave Your Congregation Grac fully." Would that more of our olde ministers would read and heed Many heartaches would be avoided

The primary aim of the book i to help retired or semi-retired mini ters get the most out of their late years and this is done by examinin and counseling on the financia emotional, geographical, physica and spiritual aspects of retirement Great emphasis is laid upon th necessity of planning for retiremen rather than allowing retirement t creep up upon one unawares.

The book is of special value t ministers whose salaries have bee small—and most town and countr ministers' salaries have been — be cause it recognizes the modest retire ment income that a minister usuall has and recommends a number o part-time, money-making jobs whic may readily increase this income The importance of an adequate in surance program and participatio in Social Security in addition t pension is stressed.

Chapters are given to other tha

ıncial matters such as the home er retirement, health after retire- ıt, travel after retirement and the stress of the manse after retire- ıt.

nteresting charts showing the t of living by areas and normal ıperatures by areas will help the er minister make a wise selection a home.

A valuable appendix of three sec- ns deals with the pollen index in ious parts of the United States, a rough explanation of Social Secu- taxes and benefits, and a splen- list of organizations, books and nphlets that will be helpful to minister planning on retirement.

The book recognizes the great iations in ministers' "likes and likes" as well as financial re- rces, and therefore it will have a le appeal to men of all types.

—Ralph Cummins

in One Day. By Hilda Ives. The Bond Wheelwright Company, Portland, Maine. 1955. $2.75.

The Rev. Hilda Ives has written eries of accounts bearing the sub- e, "Experiences and Insights." ne are called incidents. But all so interpreted as to give Mrs. s' philosophy of life and her con- ts of religion. Thus there is a ng autobiographical note in all criptions of the happenings of a ied and fruitful life.

Mrs. Ives deals frankly with the in her life in which she did not e the radiant faith that is now ed by all who know her. She was ed in acquiring her faith by a nister, and she soon decided to be- ne a minister.

Mrs. Ives was ordained in the ngregational Ministry in 1926 in same church where recently she k part in the ordination of her , Charles.

Mrs. Ives has ministered to a num- of rural parishes in New Eng- d, has been a vigorous advocate Christian unity movements, and done relief and rehabilitation rk for the Friends in Europe. ree colleges have awarded her norary doctors' degrees. Lately, enty-one grandchildren have pro- ed absorbing interests.

The pastoral visits to farm homes are among the most interesting portions of this book, a reading of which is itself a rich and rewarding experience. —Benson Y. Landis

The Voice From The Cross. By Andrew W. Blackwood, Jr. Baker Book House, Grand Rapids 6, Michigan. 1955. $1.50.

This little book offers to the reader a series of timely sermons on the "Seven Last Words" from the cross. They are: "The Prayer of Forgiveness"; "The Promise of Life"; "The Word of Kindness"; "The Cry of Dereliction"; "The Call for Help"; "The Shout of Triumph"; and "The Prayer of Trust."

The author of these sermons is pastor of the Northminster Presbyterian Church in Columbus, Ohio. He demonstrates here in a striking and effective way the relevancy of the Seven Last Words to the problems and needs of today.

—R. B. R.

Prayer

• Our Father in Heaven, Lord of Field and Forest, Hill and Stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are thy good gifts to us. As thou hast made us to have dominion over all the work of thy hands, help us, by thy spirit, to enter into our heritage, esteeming it a high calling to be thy husbandmen. Help us to be mindful of thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yeilded her increase may we know that thou hast given us our daily bread, and give thee thanks. In Jesus' name. *Amen*.

—Hilda L. Ives
From *Rural Life Prayers*

On the Washington Union Station

• Over the pavilion of the Union Railroad Station are notable inscriptions and figures. One of the figures is that of Ceres, typifying agriculture.

The accompanying inscription reads:

"The farm—Best home of the family—Main source of the National wealth—Foundation of civilized society—The natural providence."

There are other figures that "typify the atmosphere of freedom in which the creative imagination" of people has accomplished much.

Another of the numerous inscriptions reads:

"Man's imagination has conceived all numbers and letters—All tools, vessels and shelters—Every art and trade—All philosophy and poetry—and all politics."

The inscriptions were all written by Charles William Eliot, late president emeritus of Harvard University. The Washington Terminal Company, Union Station, Washington, publishes a pamphlet giving the full text of the inscriptions.

Land Conservation

WALTER C. LOWDERMILK

• Each nation today needs to have many a Moses of land conservation to instill in the national consciousness the principle of an Eleventh Commandment to regulate man's relation to the holy earth as a faithful steward, to conserve its productivity from generation to generation. Then, fields will be protected from soil erosion, water brooks from drying up, and hills from overgrazing by herds, and future generations may be assured of abundance forever.

With recognition of man's moral obligation to mother earth, each nation must assume the responsibility of taking over the reclamation of wasted heritages by unfaithful stewards, whose lands have become sterile stones and riddled with wasting gullies and, by intelligent land use, bring them back to productivity. . . . Only by conservation can we be led on to a higher spiritual and physical development which will express itself in stewardship of the earth for the well-being of humanity for all time.

Methodist Consider the Land

• "This subject is as important as God and the Universe, because we are all dependent on food and land for life itself."

So spoke Bishop H. Bascom Watts

of Lincoln, Nebr., in opening discussion at one of the 16 group meetings of the National Methodist Town and Country Conference at Bloomington, Ind., last summer.

The subject was "Land, Food, and the World Situation." T. S. Buie, State Conservationist, was study leader.

After four sessions with professional soil conservationists and laymen participating, recommendations were made to guide the Methodist Church in its rural activities during the next 25 to 50 years. They included—

1. A long-range program of teaching stewardship of the land and natural resources.

2. Emphasis on and support of forces working in the field of land and food.

3. Enlistment of agricultural and home economics students as agricultural missionaries for service at home and abroad.

4. Close cooperation with workers in the Soil Conservation Service, Extension Service, vocational agriculture, vocational homemaking, and voluntary organizations such as the Farm Bureau, Grange, and Farmers Union.

5. Use of Rural Life Sunday and harvest festivals to emphasize stewardship of rural life, using the resources of all rural groups in developing programs. It was suggested that the church cooperate with soil conservation districts in utilizing Soil Stewardship Week prior to Rural Life Sunday on field days for ministers.

The first session had Gladwin E. Young, deputy administrator of the Soil Conservation Service, as panel leader. The second dealt with "Food and National Welfare," in which Alexander Nunn, executive editor of *Progressive Farmer,* was leader. Raymond W. Miller, consultant to FAO, was the leader of the third study session, which considered "Land, Food, and the World Situation."

With the first three meetings as background, the study group in its final session sought answers to the question "What Can We Do About the Problem?" Dr. Ralph A. Felton, Drew Theological Seminary, Madison, N. J., was the leader.

The discussion clearly recognized that proper land use and food distribution are keystones to world peace. As one member put it, "If food does not cross borders, then soldiers will."

Panel members included such widely-known soil conservation leaders as W. F. Hall of Sparta, Ga., representing the National Association of Soil Conservation Districts; J. B. Douthit of Pendleton, S. C., oldest soil conservation district supervisor in length of service; and T. T. Traywick, Methodist layman.

Approximately 1,600 delegates—full-time religious workers, laymen, and laywomen from all over the country—attended the 4-day conference. In addition to the sessions of the 16 study groups, there were meetings in which all delegates participated.

—From *Soil Conservation,* February 1956

Urge Surplus Foods Release

• The General Board of the National Council of Churches has adopted a resolution urging the 144,000 churches of its 30 member communions to bring pressure upon the U.S. Department of Agriculture for release of surplus commodities to overseas needy.

Along with other relief agencies, it states, the National Council has "repeatedly but unsuccessfully" sought the release of surplus foods for use in feeding the hungry abroad.

"The U.S. Goverment," the resolution declares, "through the facilities of its Commodity Credit Corporation holds seven and one half billion dollars worth of surplus commodities on which the storage charges alone amount to more than one million dollars a day."

This is the situation, asserts the National Council, "at a time when a majority of the world's people are undernourished and many millions . . . actually are starving to death."

The Rev. R. Norris Wilson, executive director of Church World Service, the Council's international relief and rehabilitation agency, told the policy-making Board, "there is no substantial excuse for this situation. We have received a long lin of excuses but we think these argu ments are specious."

The church executive reporte that thus far the government has r leased only dairy products an limited quantities of cotton seed oi of which CWS distributed a total o 40 million pounds last year. On th release of additional commoditie he said, the agency is equipped t handle the distribution of 250 mi lion pounds in 1956.

The resolution was adopted by th 250-member Board, meeting in qua terly session in December in Omah Nebraska.

Rebuttal

Dear Editor:

I read with interest the article o "rural Church Bulletins Get Fre Mailing Privilege" in the Februar issue of TOWN AND COUNTRY CHURCH which arrived today.

I believe this article is deceivin I saw a similar article in anothe church magazine which on the su face offered free mailing privileg for all the bulletins of rural churche whose people lived in villages o towns with no mail carriers, or o rural routes.

When one looks into the matte one finds that it is not nearly so fre or useful as it looks. One must co form to second-class matter requir ments, such as:

A $25.00 permit fee (only onc however—not yearly).

Bulletin must be printed — n mimeographed or duplicated.

It must be mailed regularly, an not less often than four times year. No special mailings.

It is mailed free only in count of publication. In cities, an outside of county, the rate is n less than one cent per copy.

I suspect that the great majorit of churches in rural areas whic might want to make use of th "generous" offer of free mailing a churches which duplicate or mime graph their bulletins in some wa According to the requirements f second-class matter, they are out. still think Sec. 34.65 of third-cla matter is the best bet.

—W. FRANCIS ALLISON
Montrose, Pennsylvania